

PEOPLE'S PULPIT...



Sermon by
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Unfit For the Kingdom.

"No Man Having Put His Hand to the Plow and Looking Back, Is Fit For the Kingdom of God" (Luke ix, 62).

Sunday, Dec. 5.—Pastor Russell had a large attendance today at the Brooklyn Tabernacle. He took for his text the words of the Savior, "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God" (Luke ix, 62). The discourse follows:

The Great Teacher did not use the methods of modern revivalists to secure a following. He did not ask the multitudes to raise their hand if they would prefer to go to heaven at death and then publish them as converts—Christians. Indeed his methods were the very reverse of this, avoiding all kinds of sensational appeals to pride, selfishness, vanity, etc. He set forth in plain terms the difficulties to be expected by all those who espouse his Cause and become his disciples. He forewarned them that it would mean the taking up of a cross and the bearing of it in his footsteps in the narrow way of self sacrifice. He warned these, saying, "Marvel not, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you" (1 John iii, 13; John xv, 18, 19).

Instead of trying to produce an excitement which would over-balance the judgment of his hearers and lead them to profess what they subsequently would not be able or willing to practice, the Great Teacher, on the contrary, said to those contemplating discipleship, "Sit down first and count the cost." Instead of attempting to sway the multitudes, our Lord took a different course and attempted to make disciples of only a special class—not the poor, not the rich, not the learned, not the ignorant, but, irrespective of these class lines and distinctions, his call was to all those who loved righteousness and hated iniquity. All those who were weary and heavy-laden, oppressed by sin and its penalty to themselves and their friends—these he called to learn of him and find rest of soul.

Therefore that class, having been brought in touch with the Redeemer, can make further progress only through faith in him and submission to his guidance into all Truth and into fellowship with the Father. The class thus influenced we believe to be small as compared to humanity as a whole—only that portion which in honesty of heart deplores sin and longs for righteousness and fellowship with God. These, like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which father Adam was created. It is this trace or strain of the Divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition, as compared with the Divine standard of perfection, and this becomes the basis of their calling or drawing of God, their "ear." "He that hath an ear, let him hear" (Revelation ii, 7). It will be observed that we are not specially blaming or condemning those who have not the hearing ear. On the contrary we remember the gracious words of Scripture, that in God's due time, "All the blind eyes shall be opened; all the deaf ears shall be unstopped" (Isaiah xxxv, 5). We are glad of this promise of God that ultimately all shall see and all shall hear and all shall know Him, from the least to the greatest. We rejoice, too, that when they know Him truly, they will rejoice, even as do we now. That will be their time of responsibility, their time of trial or judgment for life or death eternal on the earthly plane.

The Kingdom of God. Our text speaks of the Kingdom of God. And it is important that we first of all notice that these words have in the Scriptures a two-fold significance. For instance, our Lord Jesus taught that we should pray to the Father, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The reference of this prayer is to the Millennial reign or government of Christ, which St. Paul declares will begin at the Second Coming of our Lord, and continue until he shall have put down all insubordination, all sin, everything contrary to Divine character and law. It will be the Kingdom of God which will subdue all things. It will be the Kingdom of God amongst men perfected when all things shall have been subdued. And when Christ's mediatorial Kingdom shall be, at the end of the Millennium, delivered back to God, even the Father, God's Kingdom will have fully come in the earth. God's will then will be possible of accomplishment by men, because all will have reached perfection; and Christ's mediatorial Kingdom will end because it will be no longer necessary. It will have accomplished the great purpose for which it was intended.

It was not, however, respecting that Millennial reign, that mediatorial Kingdom, that our Lord spoke in our text, nor did he refer to the perfect Kingdom, as it will be turned over to the Father at the end of the Millennium, and will last forever. Our Lord used the words, "Not fit for the Kingdom of God," as he did in many other

of his discourses—in respect to the Church class now called of the Father to be the "Kingdom," in the sense of being the kings and priests of that Kingdom—the reigning family—the Queen, the Lamb's Wife, associated with the Heavenly Bridegroom, King of kings and Lord of lords, in his rule of a thousand years.

Not Fit For the Kingdom. We now have before our minds the two ways in which the expression, Kingdom of God, is used and we can readily see that our Lord could not refer to the Millennial Kingdom and say that any would be too degraded to be fit for the influences of his Millennial Kingdom, because that Kingdom is designed for the very purpose of dealing with the unfit and gradually, during the thousand years of its reign of righteousness uplifting men out of sin and death conditions, if they will, to the full human perfection which Adam lost, which Jesus redeemed, and which is to be restored to the willing and obedient, as St. Peter declares (Acts iii, 19-21). It follows, then, that our Lord must have referred to those called of the Father and accepted by himself to be chiseled and polished—to be taught in the School of Christ and eventually to become his Bride and joint-heir in the Millennial Kingdom. No man will be esteemed fit for a share in that Millennial Kingdom, unless he attains to the glorious qualities of character, saintship, which the Scriptures set forth as the Divine standard—"Copies of God's dear Son" (Romans viii, 29).

"Fit for the Kingdom." Let us think for a moment what these words signify. First of all we recognize that, as sinners, we were most thoroughly unfit for any favor of God, much less this greatest of all favors, joint-heirship with his Son and "partakers of the Divine nature" (1 Peter i, 4). But that difficulty has all been overcome through Christ and been made partakers of his holy Spirit of adoption. Of such we read, "It is God that justifieth: Who is he that condemneth" (Romans viii, 33-34). It is Christ that died for our sins and who now is our Advocate. Who could in any wise come between us and our Savior and our Heavenly Father?

But this justification is not enough. If we were perfect actually instead of merely reckoned we would not be fit for the Kingdom of God—we would not be fit to govern others—to be kings and priests unto God and to reign on the earth" (Revelation xx, 6). We should still be unfit to be the judges of the world, as the Scriptures declare that we shall be, saying, "Know ye not that the saints shall judge the world?" (1 Corinthians vi, 2). Our Heavenly Father in bringing many sons unto glory made the Captain of their salvation Jesus perfect through sufferings. Should we think it strange that we, his younger brethren, justified through his blood, should be required, not merely to make a profession of Godliness, holiness, but also to approve or attest that sentiment to be a part of our very character? Is not what we as the Church of Christ experience very reasonable indeed—who would be prepared to teach the world meekness, patience, brotherly kindness, long-suffering, love, without first of all developing these various qualities of character in himself? And how could he develop these and be tested except under just such schooling and disciplining influences as now are upon the Church of Christ, with a view to making us fit for the glorious position of our high calling of God in Christ Jesus?

When the Scriptures refer to the Church as being fit for the Kingdom and as being the "overcomers" for whom the Kingdom is prepared, and who shall share its glories and honors, because "they are worthy" (Revelation iii, 4), we are to understand this worthiness and fitness, not that they were originally so, but that by God's grace, through Christ, a transformation work will eventually bring some to this glorious position where God himself will esteem them worthy to be called his children, and to be joint-heirs with his Son, the Great King.

Various Kinds of Fitness. There is one certain standard of fitness for the Kingdom and none other will do; but there may be quite a variety of conditions which make one unfit for the Kingdom. One of these is murder. "No murderer hath eternal life abiding in him" (1 John iii, 15). He would be unfit for the Kingdom. This would not signify, however, that one who had once been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. But the word murder here used has a broader meaning than is generally attached to it—the meaning which St. John gave to the word when he said that whosoever hateth his brother is a murderer (1 John iii, 15). We know, then, that no brother-hater is fit for the Kingdom. But, some may have been brother-haters and have been washed, cleansed, sanctified, brought into heart-relationship with the Lord and into love of the brethren. If so, the implication is that they have lost the spirit of murder from their hearts and are brother-haters no longer. The Scriptures tell us also that it will be possible for a man who has been figuratively washed from his

mer condition of sin-defilement and who has been clothed of the Lord symbolically in a robe of righteousness and who had been begotten of the holy Spirit of love to turn from this body commandment of love-torn from the way of righteousness, to his former condition of sin-defilement. The Apostle gives the illustration of the sow that was washed returning to her wallowing in the mire (1 Peter ii, 22). But the case of such is hopeless if the step be taken with full intention and deliberation—if the return to a murderous condition of heart—brother-hating—be with the full consent of the heart. The Apostle, however, does intimate that up to a certain point there is hope of recovery and hence he urges all of the faithful to assist these, saying, "He that converteth a sinner (once a brother) from the error of his ways shall save a soul from death."

Again we read, "No drunkard shall enter into the Kingdom of God" (1 Corinthians vi, 10). He surely would be unfit. This does not, however, imply that all total abstainers from intoxicant liquors are fit for the Kingdom. Neither does it imply that a drunkard might not reform and thus cease to be a drunkard, and by the Lord's grace, become fit for the Kingdom. Moreover the word *drunkard* in the Bible is frequently used in a figurative sense. It represents an added condition of the mind; and for instance, we read, that Babylon's cup made all the nations drunk (Revelation xviii, 2, 3). This signifies that fellowship with false doctrines has permeated, influenced, bewildered the world in general. God's people partaking of Christ's cup of suffering are said to receive "the spirit of a sound mind"—clearness of understanding respecting the Divine character and Plan and the principles of righteousness. All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting Divine things. They are to know God, and by receiving his Spirit, they are to have understanding of "the deep things of God," which the natural man cannot understand (1 Corinthians ii, 10-14). Of this our Lord spoke, saying, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Importance of Fidelity. Pride is another quality of the heart which would render its possessor unfit for the Kingdom of God. We read that the Lord "resisteth the proud and giveth grace to the humble" (1 Peter v, 5). Pride is one of the things which God hates. It is a foe to righteousness in general and leads captive many into sin. When we read that God shows his favor to the humble, we may be sure that the favor of joint-heirship with the Redeemer is for the humble alone. With what carefulness this should lead us to search our hearts and put away everything in the nature of pride, self-conceit, love is the fulfilling of the Law. Love is the Law of the New Creation; and pride is a foe to love. It is related to selfishness, which is a deep seated foe of every grace of the holy Spirit.

The Lord wishes us to see that the Heavenly Father is not merely calling for those who have generally good intentions and who would rather do right than do wrong. We may rejoice with such that they are better than their neighbors, but they are not fit for the Kingdom of God, unless their love for righteousness, for Truth, for the will of God, be so firmly established that they are ready and willing to "endure hardness as good soldiers of Jesus Christ" and to "fight a good fight" to the end of the course, laying hold upon eternal life and glory and immortal glory. One of God's objects in permitting the world and the flesh and the Adversary to have the power which they now possess to counteract and to fight against our good intentions and good resolutions is explained in the Scriptures. We read "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deuteronomy xiii, 3). If love of sin or love of self or love of any earthly thing can overbalance our love to the Lord and to his Truth and his people, we are not worthy of a place in the Kingdom—not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character, are required of the Lord of such as he would honor with a share in the Kingdom.

An Abundant Entrance. Having noticed that lack of love, lack of zeal, lack of constancy, lack of devotion would unfit for the Kingdom, let us notice some of the characteristics necessary to a place in the Kingdom—some of the qualities, therefore, which we must each cultivate in our own hearts, which we must each develop in his own character. The Apostle explains these and urges the matter thus, "Add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness love; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ... for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (1 Peter i, 5-11).

Safer. "Your political antagonist is calling you every name he can think of," said the agitated friend. "Don't interrupt him," answered Senator Sorghum. "It is better to have a man searching the dictionary for epithets than going after your record for facts."—Washington Star.

Tests of Chain For Panama Canal. In government tests at Washington samples of the chain to be used on the gear of the Panama canal locks withstood tensile tests of 153,000 pounds to the square inch before the metal parted.

AMERICANS DON'T KNOW ART.

Isadora Duncan Declares That Is Reason Her Dancing Was Not Successful. New York, Dec. 11.—Isadora Duncan started on her return to Europe on the liner Lusitania. After a long stay in Paris she will go to Egypt to remain until next spring. She was accompanied by her brother, Augustin Duncan. The two will prepare a new combination of dancing—Greek tragedy and music—which will be seen in London next fall. Augustin Duncan will read the tragedies, or parts of them, and Miss Duncan will interpret the choruses in dancing. The dancer is not sure that she will return to this country.

"People ask me if I'm not proud of my success here," Miss Duncan said before she went to the steamer, "and I must admit that am, so far as the public is concerned. I have had large audiences everywhere. With the men and women who are supposed to be representative of the world of art, however, I had a different experience. The Metropolitan opera house practically closed its doors on me. When I wanted to give my dances there I was told that the opera house was constantly in use for rehearsals and that I need not apply.

"I do represent something in Europe, even if my own people do not appreciate it. Mme. Wagner invited me to Bayreuth to take part in the festival ballets. In Germany the royal opera houses are placed at my disposal, while in St. Petersburg the Imperial opera house, which has the most wonderful ballet in the world and cherishes the dance as no other theater in the world does, is always at my disposal.

"The Metropolitan house not only refused to allow me to do my dances there, but within a short time afterward gave on its own responsibility a performance of dancing in imitation of mine. Lole Fuller has got together all the women who have been imitating me in the European music halls for the last five or six years.

"But I don't mind in the least being imitated. I have not studied fifteen years to recreate the art of dancing merely for the sake of doing it myself. But I do object to the caricatures that these women are making of my art. After two or three weeks of study they made so little of it that I was forced to leave. But I do object to the caricatures that these women are making of my art.

"I danced last year in Paris for four months, four or five times a week, and always had great audiences composed of the foremost French actors, writers, and artists. There my art was taken seriously and there was some understanding of what I was trying to do. Here, whenever I danced I would read in the newspapers a statement to the effect that Miss Duncan danced in the diaphanous draperies the afternoon or evening before to the music of Mr. Damrosch's orchestra. Just as much seems to be written about the other women who danced. 'What I have accomplished goes for nothing.' 'I don't come to America for the purpose of making money, and I didn't keep much here. I know that I can make money here, but I have perfected this art which I have perfected and brought to my own people while I was still in my youth. I can make more money by living in my house in Paris and dancing there a few times every week and traveling to the other cities. But I thought that there would be some sort of recognition of what I had accomplished by the persons supposed to be in authority in art here.'

Miss Duncan was asked if it were true that she had refused to appear on a program last summer in Paris with Anna Pavlova, the Russian dancer. She denied it.

STOVAINE IN A HARD TEST.

The First Operation Above the Heart Performed by Janneseo. New York, Dec. 11.—A decisive test of the claims made by Dr. Thomas Janneseo of Roumania, for the efficacy of the combination anaesthetic of stovaine and strychnine, which causes temporary paralysis in different parts of the body when injected into the spine, was given at the New York Postgraduate hospital. A man suffering from heart disease and epilepsy was successfully operated on for a tumor of the skull. Although urged by his secretary, Prince G. Sutoz, not to take the risk incident to the operation, Dr. Janneseo, after deliberate consideration, told Dr. Robert T. Morris, who performed the surgical operation, to proceed.

"It was one of the severest tests that could have been given Doctor Janneseo's claim," Doctor Morris said after the tumor was removed and the only ill effects were on the respiratory centers, but that condition soon wore off and the patient, so far as the operation is concerned, will recover."

Doctor Janneseo stood close to the operating table and wore a slightly worried look when the patient tried to struggle from the table when Doctor Morris was chiseling a hole through the first plate of the skull at the upper part of the forehead. The man was the only one of four patients operated on who caused any trouble, and at one time it required six doctors and nurses to hold him. Doctor Morris at first expressed the opinion that the patient was displaying signs of epilepsy, but as the operation progressed he discovered the true cause, which was that the lungs had been affected.

The man was about 33 years of age and a foreigner. It appeared for a time as if the anaesthetic might have a fatal effect, but before the wound was sewed up the patient had become quiet. More than one hundred noted physicians and medical students gathered at the hospital to witness the demonstration by Doctor Janneseo.

It was known that he would for the first time in America, attempt an operation at a point situated above a man's heart. The previous operations were at points below the heart.

Cheese Factory to Plainview.

Plainview News: Plainview is going to have a cheese factory after January 1 that will be a credit to the town and provide a good market for cream and milk, second to none, all the year 'round. P. L. Wyman of Bristow, Neb., a practical and experienced cheese man, has been in town several times of late and this week closed a deal with John Cox, whereby, he secures the equipment and good will formerly belonging to Mr. Cox, and about the first of the year will begin the operation of a first-class cheese factory in the old creamery building down near the Burlington depot. Mr. Wyman expects to operate about half a dozen cheese factories and this will enable him to make his shipments to the market in car load lots. He was formerly at Bristow. This enterprise without doubt means much to Plainview and the farmers in this vicinity.

DIES, COMES TO LIFE, DIES.

Doctors Send Hearse for Instruments, But Have to Use it as Planned. St. Paul, Minn., Dec. 11.—A hearse and thirty carriages waiting before the residence of the late Charlotte Willner to receive her body and take it to the Jewish burying ground, were dismissed at 3 o'clock p. m. when it became known that Isaac Deyverman, assistant undertaker and amateur hypnotist, had discovered signs of life in the body as it lay on the morgue slab in the undertaker's establishment a few hours before. Physicians were summoned, and upon application of instruments, discovered manifest signs of life, which again disappeared. Rigor mortis set in about 6 o'clock this evening and the body was buried an hour later.

FOR A MAN SHE'D NEVER SEEN.

A Baltimore Girl Believed Her Love Was Unrequited. Baltimore, Dec. 11.—After writing a note which is accepted by her parents as a confession of unrequited love for a man who, they say, she never had seen, Miss Mary Scott committed suicide by swallowing carbolic acid. The name of the man referred to in the letter is C. L. Shull, who, the girl's parents say, lives in Harrisburg, Pa. They said their daughter, who was about 20 years old, never had seen him and had known him only through a girl friend.

THE CORPSE WAS DRY, TOO.

When He Sat up to Drink, the Grave Robbers Fled. Pleasant Hill, Mo., Dec. 11.—When Tom Caywood, a farmer near Glenwood, Mo., went to Glenwood several days ago he immediately hunted up his old friend, John Dodson, a big, loose-jointed, genial Irishman. "John," said Tom, "I'm here to get my half of that money"—and thereon hangs a story.

One November night in 1904, Caywood and Dodson started from Glenwood afoot for their homes, eight miles distant. Their way led past Bethel cemetery and as they drew near the place they heard voices. Two men were busy over a grave, and as they worked they talked in subdued tones.

Caywood and Dodson concealed themselves in the brush at the roadside to see what was going on, as they suspected it was a case of grave robbing. Carrying a body the two men presently emerged from the graveyard. They laid the body in the wagon, covered it with canvas and returned to fill the grave and erase the evidences of their crime. Dodson and Caywood then crept from the brush, after a whispered consultation, carefully removed the body from the wagon and deposited it in a fence corner. Dodson crawled into the wagon and covered himself with the canvas.

The robbers returned and started north, Caywood following. After driving a mile they began to feel chilled, as a result of their hard labor and perspiration, and one pulled a big bottle and proposed a drink. The other man took the bottle and said: "Let's give the stiff a drink."

Dodson slowly raised himself and in a fitting tone of voice remarked: "Well, I don't care if I do."

With a concerted yell of horror the grave robbers bolted, fleeing across a field and down through the timber. Caywood soon arrived, and it was agreed that Dodson should take possession of the wagon and team, which he did, after the body had been carefully reinterred.

Dodson and Caywood said nothing about the affair, but decided that they would hold the wagon and team five years and then sell the outfit if no one claimed it. Of course, no claimant appeared, and the five years expired a few days ago. Caywood was on hand promptly, the outfit was sold for \$300 and the compact carried out.

SAYS GOAT BUCKED TOO HARD.

Butler, Pa., Man Asserts He Was Hurt While Being Initiated Into Eagles. Butler, Pa., Dec. 11.—Thomas Lewis, a foreman at the plant of the Standard Steel Car company, who alleges that he sustained a broken leg and other injuries while being initiated into the Butler aerie of the Fraternal Order of Eagles, has brought suit to recover \$5,000 damages.

The grand aerie of the order and the officers of the grand and local lodges are named as defendants. Lewis says he was incapacitated for work for three months and is still lame.

A TIP TO TRAPPERS

EVENTUALLY—
WHY NOT NOW?
GET ON THE RIGHT ROAD BY GETTING THE RIGHT TAGS AND PRICE LISTS—A POSTAL WILL BRING THEM

HE IS BOUND FOR "NET RESULTS" HE HAS "BEEN THERE" HE TAKES NO CHANCES.

IT MEANS THE MOST MONEY FOR FURS IN

W.R. ADAMS
(THE "NET RESULTS" MAN)
FREMONT NEB.

IN ANSWERING THIS AD PLEASE MENTION THIS PAPER.

to roll one while driving a pair of wild bronchos along a road on the brow of a precipice. Layer was evidently paying more attention to his cigarette than to the driving of the horses, when they suddenly became frightened, tipped the buggy over the ledge, and gave the driver a dislocated neck, as a result of which he died within a few hours.

LIKES JOHNSON'S CHANCES.

Vaudeville Gag Will Not Help Jeffries, Says Tim McGrath. San Francisco, Dec. 11.—Tim McGrath, one of the best known handlers and trainers of pugilists in this country, seems to think that Jeffries is taking desperate chances with Jack Johnson. McGrath has seconded and supervised the condition of such noted pugilists as Ike Weir, Frank Murphy, Billy Murphy, Solly Smith, Dal Hawkins, Spider Kelly, Mysterious Billy Smith, Young Mitchell, Danny Needham, Kid Lavigne, George Dawson, Tom Tracey, Dan Creedon, Young Griffin, George Dixon, Joe Walcott, Battling Nelson, Tom Sharkey and Johnson. When he consents to discuss pugilism, therefore, McGrath is able to speak by card.

"Jeff is taking a pretty big chance when he agrees to enter the ring with this big negro, after a life of idleness for nearly five years," said McGrath the other day.

"You hear a lot of fans saying that Jeff is only three years older than Johnson and that the negro has been hitting the high places a bit himself. That may be true, but Johnson has been fighting right along. Mind you, he beat a good man last month, for Ketchel was highly regarded as a fighter until the black put him away."

"We know that Johnson can fight right now, but we don't know whether Jeff can or not. It's like the fellow who drank twenty mugs of beer on a wager. He tried it first. I think it would be a good idea, therefore, if Jeff tried a few second rate fighters first."

"I don't like the way Jim has been doing his so-called training on the vaudeville stage. If Jeff had hung a gun over his shoulder and had gone off into the California mountains hunting when the public first asked him to return to the ring, I'd have had more confidence in him. Instead, he tackled this vaudeville game for the money there was in it."

"But there's money in it for Jeffries if he whips Johnson, for he'll never die a pauper as long as white men live. He had better forget about the footlights right away quick and get back to the simple life. No man can train on a vaudeville diet."

"I've bucked that game myself and I know. How can a man train when he's facing the footlights all the time, breathing the foul air of the crowded theaters, sleeping in strange beds, eating badly cooked food and catching trains at all hours of the night?"

"Jeff needn't think that he can blow this negro over. He's got to have the good old punch, but keen eye and that old speed. Johnson isn't afraid of him, so get that out of your head. The colored man is the best front runner in the world."

"If Johnson has the least bit of confidence he's going to fight like a wild man. I know. I've handled him and I'm qualified to talk. He will not have a faint heart when he gets into the ring, because he is convinced that the bumble bee has lost a lot of his sting."

"This fellow Berger makes me weary with his vaudeville game. What does coin amount to in a crisis like this? Berger doesn't care for sentiment at all. He's trying to grab off all he can for Jeff and himself, and then let the big fellow beat himself, just as old John L. Sullivan did when Corbett beat him."

"Sullivan just ran himself to death, and Corbett didn't have to hit him hard to score a knockout. Johnson is just as clever as Corbett and he's a much better fighter. Take it from me that Jeff will have his hands full when the battle begins."

"Had Jeffries and Johnson been matched four years ago the sporting public would not have regarded the fight seriously. Johnson would not have been looped upon as a formidable antagonist and a comparatively small

purse would have been offered for the mill. But under present conditions it is safe to say that the men seem to be very evenly matched, with the negro having a look-in.

"With Jeffries possibly coming back and Johnson still coming, I think it is about an even break, with the negro having a chance to win on strength and stamina. I'll admit that Jeff is improving in his condition steadily, but he will have to be at his best to win back the title."

"If Jeffries can stand the pace and can reach the negro with his old-time body blows, he'll win; but if Johnson can stand him off for twenty rounds, I think the boiler-maker will gradually tire, and the negro will finally put him away. In short, Jeff will have to win inside of twenty rounds or not at all."

"BIG TIM" HOLDS THE MONEY.

New York Man Stakeholder for the Jeffries-Johnson Fight. New York, Dec. 11.—"Big Tim" Sullivan was made final stakeholder for the Jeffries-Johnson fight and a total of \$40,000 was turned over to him. Gleason, Rickard, Little, Berger and several friends met in Gleason's room at the Knickerbocker hotel and it wasn't a quiet meeting at that. All hands joined in the wrangle over the question of who was the proper person to handle the largest amount ever put up for a fight. John Clark of San Francisco was first spoken of and there was a lively skirmish over his being made the banker of the contest. Then "Long Tom" Williams, the race track man of California, was named and it seemed for a time that he would be selected. When the debate was hottest someone suggested the name of "Big Tim." After more talk and then a whole lot more, the managers for both men and the promoters as well, agreed that "Big Tim" Sullivan should be the big mogul of the money.

"Tex" Rickard made it certain that all concerned should know Sullivan's duties in the matter. Sullivan is to be the judge and jury alike and if in his opinion there is the slightest suspicion of crookedness on the part of either man, the money is to be returned to the promoters, the fighters forfeiting \$10,000 apiece, the amount each has up at present. Sullivan will also be instructed to see that the money is paid off at the rate of 75 per cent to the winner and 25 per cent to the loser.

During the powwow Eddie Graney sat to one side and listened to the spellbinders arguing over the names of their friends. After Sullivan had been elected to the important post of coin carrier, Rickard turned and asked Graney if he wouldn't act as referee.

"I would like to have you as the third man and if you will consent to act, I will use every persuasion on the fighters that I can to make you judge of their contest."

"I don't want to act, Tex," remarked Graney, in reply. "I am through with refereeing and everybody knows it. I have other things to attend to."

Rickard insisted for some time, pointing out the fact that it would equalize matters, now that an Easterner had been made the man of the funds.

Charley White was also on hand and there is but little doubt that he will try for the job. The matter of refereeing the fight seems to be between Welsh, Smith, White and Graney. Joe Humphrey has sent in his bid for the announcing job. If the fight goes to all interest in the job in favor of the introducing of the gladiators. Humphrey announces that he will waive all interest in the job in favor of the veteran, Billy Jordan. In the event of the fight going to California.

AD. WOLGAST IS NOISY.

Los Angeles, Calif., Dec. 11.—Ad. Wolgast will put up a side bet of \$1,000 that he can stop Paeky McFarland inside of ten rounds, providing the stock yards champion will make the light weight limit, 133 pounds at the ringside. This bold deft on the part of Wolgast should cause McFarland to do one of two things—either accept the proposition immediately, or crawl over into the welter weight division and stop making faces at the 133-pound boys.